443 438 /704: F/[1] /P.W. Schmidt-Festschrift. Photo: P. Fr. Stegmiller. Market Place in Shillong./ /704: G/[1] /P.W. Schmidt-Festschrift. Photo: P. Fr. Stegmiller. Market Place in Shillong: Selling meat./ /704: H/[1] /P.W. Schmidt-Festschrift. Photo: P. Fr. Stegmiller, Market Place in Shillong: round chicken coops./ /704: I/[1] /P.W. Schmidt-Festschrift. Photo: P. Fr. Stegmiller. Market Place in Daukhi./ /704: J/[1] /P.W. Schmidt-Festschrift. Photo: P. Fr. Stegmiller. Market Place in Laitkynsew. Material for roofing./ /705/ plaited baskets in all sizes , waterproof plaited containers, carrying baskets (tappa), bands for the forehead (u star), drinking cups of bamboo, gourd bottles, wooden mortars, water pipes made of cocoanuts, pipe bowls made out of clay and dried in the sun, plates and saucers of brass, cooking pots of iron, and earthern dishes; everything is the work of the Khasi.

Recently European wares, such as loin cloths, stockings, caps, combs, mirrors, mouth harmonicas, matches, and cigarettes are also seen in larger amounts.

443 464 445 At the markets of the Khasi not only foodstuffs and other things necessary for life may be obtained, but workers are also hired there. Whoever wishes to hire himself out goes to the market and stands around, hoping to find some kind of work for the coming (market) week. Day laborers can only be hired at the market. Therefore it is hard during the week to get any kind of a worker. It is also necessary when hiring a t the market to hire the worker for the whole "market week," i.e., until the next market day, as the coolies otherwise would have a hard time finding work and would not accept the work at all for only one or two days. The porters needed for traveling must also be sought out and hired at the markets.

[1] [See plates, category #6, pp. 11-15--Analyst]

428 613 no girls, only sons, the inheritance passes to the youngest daughter of the sister of the deceased clan mother. If there are no such sisters or if they have no daughters, the nearest, youngest female relative is next in line. If she has not lived in the family clan of the deceased up to now, she must first spend at least 3 months in the hut of the clan mother in order to be able to enter into her rights and duties. In such cases usually the successor to the office is taken into the hut previously by the clan mother and prepared for the later activity. It can happen that the successor is not even 13 years old and therefore is not of age and capable of marrying. In this case the mother or a sister of the deceased clan mother manages the rule and the household until the majority of the inheritress. But even as a child the latter has the honored name mother; she is called kmie or kmie san.

The great principle, which determines all conditions of inheritance, is that the sons and husbands are excluded from all family property, which is always passed on to the girls, the female world. But what if a fellow or a man creates or acquires property? The case is possible and also occurs.

428 556 /304/ As mentioned, each person must help with the work in his own family clan in order to have a claim on care from the common property. Between sowing the rice and the harvest and other possible common labors there are still many days and weeks. Instead of [464] spending these with archery, hunting or the popular shong kai, or loafing around, a young man can earn money by cutting wood for others and carrying loads for native traders or also for Europeans, since in the mountains nearly everything has to be carried on the back. He can also do work in the fields or gardens for pay for others outside his clan or carry on a small trade by buying wares at the market such as dried fish, betel nuts, pepper leaves and such, and carrying them a few days' journey away to the markets in the interior of the mountains where these items are not otherwise available and selling them there for a profit. What the man earns in this fashion is his property and is not counted as part of the clan property. An industrious man can thus gradually earn enough money to rent a rice field. Through sale of the surplus crop, he will finally have enough so that he is able to buy a rice field himself, which is also 429 his property. If such a man dies unmarried, the inheritance passes to his mother. If he is married then he can, if he wishes, found a clan property for his family who may be poor and without property. The property will then pass to the youngest daughter and be passed on then in the usual manner of inheritance. Thus everything finally

15: Nakane E-5 (1955-1956) 1967 AR7 Khasi AR7

Shella

Confederacy forms a more marked endogamous community, through being cut off geographically and economically from the rest of the Khasi, and socially from the neighbouring Hindu people.

The Economy and the People.

Shella lies along the upper part of the Shella River and stretches upwards along the steep slope, looking down towards the Bengal plain. The climate of this part of the hills is considered to be one of the worst in tropical India for human habitation. The Bengal plain, though warmer than this area, is considered more healthy. This border land is the zone of malaria, typhoid, black fever, cholera, etc. None of the Bengalee peasants dare to live in such an area. However, it is the most fertile for products such as betel-nuts, pan-leaves, oranges, bananas and pineapples, and it also produces limestone. These people seem to prefer to settle in this zone and to enjoy its prosperity, at the expense of human lives: every year, especially between March and September, the inhabitants suffer from various fevers and dysentry and other diseaes, many of the weaker facing death.

Before the Partition of India and Pakistan, the products of Shella were carried down the Shella River to Sylhet, one of the biggest centres in East Bengal, which brought unimaginable wealth to the Shella people. Their houses were built by carpenters from Sylhet. The style and structure of these houses were exceptionally elaborate for the Khasi. They purchased vast rice fields in the plain, which used to be cultivated by Bengalee and Garo labourers engaged by them. These Khasi do not themselves know how to cultivate rice fields; they have always been managers or landowners. Their boys used to be sent to high schools and colleges in Sylhet. As a result of their trading with the Bengalee, many of them read and speak fluent Bengalee. There is no difference between their style of clothing and that of the Bengalee, though the women maintain their traditional dress in the Shella style.

They have thus been distinguished from the rest of the Khasi not only geographically, but also economically and culturally. Their personality also differs sharply from the rest of the Khasi. They are very sociable, and quick, a quality lacking among the Khasi of Sohkynduh and Kongton. They are clever enough to deal with strangers. The upland Khasi say Shella people are very cunning. This remark shows one side of these people. They had to be cunning, since they traded with the Sylhet Bengalee who were said to be the most cunning of their race. Their role in the trade and in the history of the modernization of the Hills was considerable. For centuries they represented intellectual Khasi owing to their contact with Hindu civilization, while the Hills remained in darkness. They assumed an important role when the British established an administration in the Hills, and even up to now, many leading Khasi originated from this area: for instance, Lati Hat, the first interpreter of the British Headquarters at Cherrapunjee; Jeebon Roy, who was the first Magistrate among the Khasi; Maham Sing, a lawyer and Member of the Legislative Assembly (the grandson of Jeebon Roy); Nichols Roy, Minister of Health and Prisons of the Assam Government, Member of the Legislative Assembly, and Missionary of the Church of God; R. R. Thomas (brother of Nichols Roy), Principal of the Gauhati University, etc.

Through constant cultural contact with Hindu, and encouraged by their economic prosperity, the Shella Khasi, like the Jaintias, have been much influenced by Hindu culture. However, this does not mean that the people of Shella adopted the Hindu beliefs. Though there is a small Hindu shrine, and some ceremonial elements were borrowed from the Hindu, most of the

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there are none of their descendants in Jatinga. Summing up, the first party who settled at Jatinga was composed of people of the following five clans:

1. Suchiang — Lakhanbang, his sister, Laptho, and her daughter, Kloribon, his brother, Pryntah.
2. Suchen — Munik and his younger brother, Sain.
3. Phanwar — Misibon and her younger sister, Diasibon.
4. Rupsi — Sintu, the wife of Pryntah.
5. Suiam — Tahin, the wife of Sain.

Among them, Suchen had no female member. Phanwar had no successor: Misibon had no issue and Diasibon did not marry. Therefore, Suchiang, Rupsi and Suiam are the oldest clans in present Jatinga. Suchiang and Rupsi especially are the dominant and richest groups among the present population.

This was the time when the railway from Gauhati to Silchar was being constructed. Some Khasi labourers were working at Haflong on the construction of the railway. After the foundation of Jatinga, these Khasi workers established marriage relations with the Khasi of Jatinga, and finally, upon completion of the railway, many of them became the inhabitants of Jatinga. The present members of the Dome and Siangshai clans are the descendants of these people, and they form a considerable number of the present inhabitants of Jatinga. Besides them, there were a few other Khasi at Haflong who were engaged in trading business. In the course of time, they also had marital relations with Jatinga people and came to Jatinga.

After five years had elapsed they found that in spite of their hard work the land was not favourable to them. Many of them left Jatinga. This was the hardest period of Jatinga history.

The second migration (1919-1925).

The railway which once had been blocked was reopened in 1919. The people who had left Jatinga came back to settle there. This time the circumstances seemed to them quite favourable. The pan trees which they had planted earlier were growing and they could gather considerable produce. The village grew bigger around 1920 as a result of new immigrants from Jaintia; most of them were people from Bataw, the village of the founder. In this period, many immigrants came from Jaintia not only to Jatinga but also to Sylhet, Borkhala and other places outside the Khasi-Jaintia Hills. It seems that by this time the over-populated Jaintia realised that these areas were favourable for their new home. However, the successive waves of Jaintia immigrants to Jatinga ceased by 1925, its population having reached saturation point.

Orange production brought economic prosperity to the people of Jatinga. Wealthy villagers employed temporary labourers from the Jaintia Hills every year. Some of these labourers came with their families and others came individually. During their stay at Jatinga, some of them married and settled there. Hence, there are also descendants of such labourers among the present inhabitants of Jatinga.

Some Aspects of Descent Groups.

Throughout the history of Jatinga, immigrations have always been undertaken by a family (elementary family, siblings) or by an individual, but never by a group of clan members. Therefore, the present population is grouped in small descent groups according to each migration. Though some of them happened to have the same clan name, their history of migration and their

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like the Zemi-Naga, the Cacharee and the Kuki. But after the period of economic prosperity as I shall describe in the next section, the Jatinga people reached a rather high level of education, while most of the neighbouring tribes remained illiterate. Their standard of living likewise improved. Fashionable girls of Jatinga who have studied at the Convent school in Shillong, and speak English and Hindi, cannot marry half-naked tribesmen who work in the jungle. They prefer to intermarry with Moslem, Panjabee or Assamese who belong to amore sophisticated community, and through whom they can enjoy urban life. Thus the orientation of the intermarriage of the people of Jatinga has changed, along with the growth of Jatinga.

It should be noted that intermarriages came mostly through the contacts at Haflong, where people used to go once a week for the bazaar, rather than through direct contacts with neighbouring villages.

Economy of Jatinga and its Relation to Neighbouring Tribes.

It is very interesting to find two different kinds of economy in the same ecological background: Jatinga Khasi practise pan-leaf and orange cultivation and depend mainly on a trading economy, while the other neighbouring tribal peoples practise jhum cultivation, almost a subsistence economy. This situation has remained unchanged for the last fifty years since the establishment of Jatinga village.

The first Jatinga immigrants occupied one ridge of the mountain where the present Jatinga is situated. Formerly, this land belonged to the Zemi-Naga, one of the old inhabitants of the Cachar Hills, who possessed a vast jungle area for jhum cultivation. It seems that there was no objection to the Khasi occupying this small spot: it was apparently too small an area for the jhum cultivator —pan-leaf cultivation of the Khasi requires less than one twentieth of the land of the usual jhum cultivation. The Khasi who started pan-leaf cultivation were able to accumulate some capital, and after several years they started orange gardens. They had had experience of orange cultivation in their homeland, but this was the first time they had operated commercially.

The success of this orange cultivation was beyond their dreams. Hearing of good oranges at Jatinga, many Bengalee merchants from Dacca, Sylhet, Silchar and Gauhati began to come to buy them. Moreover, the village had the great advantage of being situated near the railway station. Oranges were sold by carloads. Unimaginable wealth came to the Jatinga people. Especially the founder's family, including his brother's and sister's, became extraordinarily wealthy; their income used to be Rs. 20,000 a year. The children were sent to the school which was established in the village and some were educated at colleges in Dacca, Sylhet and Shillong. The villagers had beautiful houses built by Manipuri and Bengalee carpenters. Actually the houses of Jatinga were known as some of the best construction in Assam.

Like the Shella people, they were managers of gardens and employed workers. Wealthy households used to engage several labourers annually, most of them from Jaintia where the Jatinga people had originated. These workers were provided with shelter in the servant quarters of their employer's house, but they had to provide meals for themselves. They were paid daily according to the work done. They were available to other households, when their employer had no work. Some labourers were also engaged locally among the Zemi-Naga, the Cacharee and the Kuki, though not as many as among the Jaintia. These local tribes were fairly well occupied by their jhum cultivation, and not used to being employed as workers. Therefore, most of them were not regular

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workers and they were few in number.[1] They were particularly employed for such work as the clearing of jungle for new pan gardens in summer.

In the orange season (December to February) the number of workers increased and they were paid more: Rs. 1/8 were paid[2] for one load (one person carrying 80 pounds of oranges, from an orange garden to the railway station—about two miles). Usually a worker made three to five trips a day. Many workers from Jaintia used to come for this particular season.

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Semi-permanent workers were engaged for wet rice fields. They were usually Hindu cultivators: since these Khasi and other tribes do not know the technique of wet cultivation, plains people like the Biharee immigrants were engaged. These workers were provided with servants' quarters where they lived with their wives and children. However, very few Jatinga households possessed rice fields.

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The economic prosperity of Jatinga reached its climax during the period from 1934 to 1940. Since 1942, the orange production has been decreasing. In 1945, a serious disease attacked the orange gardens as well as the pan-leaf gardens. Besides, by depriving Jatinga, as it had Shella, of their most important markets, Dacca and Sylhet, the Partition of India and Pakistan in 1947 caused a serious economic depression in the whole region. On the other hand, because of the past prosperity, the population has rapidly increased during the last ten years. The serious economic condition of Jatinga is illustrated in the petition which was submitted by the Jatinga people when the Governor of Assam visited those areas in January 1956. It runs thus:

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"Since the last ten years or so, with the increase of population in the village and with the loss of fertility of the soil, the people were faced with economic depression. At present they are facing acute shortage of land they have also no scope to adopt other forms of cultivation like jhuming and wet rice cultivation, etc. Moreover, there has been successive attack of Bright's disease which destroyed and wiped out all the orange and pan gardens. And as such, majority of the families have to depend for their livelihood on daily wages. . . .

It is indeed a serious situation for them, because the Khasi do not produce staple foods, such as rice; their economy is completely dependent on the trade of their products by which they purchase their main provisions, clothes, etc. Other peoples round Jatinga, being jhum cultivators, can at least get rice and cotton: the minimum requirements, staple foods and clothing are available even in the worst conditions, so that they can at least maintain themselves though the standard of living is low. As I stated before, a few households in Jatinga possessed rice fields, but the majority had none. Recently they rented some plots of jhum field for rice cultivation from Zemi-Naga of neighbouring villages.[3] However, its yield was but a small percentage of their consumption. A few

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1. If they had worked in the gardens of Jatinga, they might have got more profit than from their own jhum fields. For one day's labour, they got Ans. 8/. For one month, they could earn Rs. 15 with which they could buy about 4-5 maunds of rice (one maunds paddy cost Rs. 3-4). For one year it became 50 maunds, which was impossible to produce in a jhum field by a single person's labour. [435]

2. These rates, including the figures of note 1, apply to 1956.

3. Jatinga villagers told me that Zemi-Naga were kind enough to lend them their field for a negligible rent, though they had not enough for themselves. Zemi-Naga said that they owed much to Jatinga in the past, so that now they sympathised with the condition of Jatinga, and offered some parts of their jhum field. [427] [628]

and even the well to do ones do not feel anything to work as labourers in other's farms. It is almost customary among the agriculturists to work in other's farms on wage basis, when agricultural operation in one's own farm are over. This is probably an outcome of the difficult transport situation. Among the non-agriculturists and those who follow agriculture as subsidiary occupation, a large number are porters and labourers engaged in jobs like transporting of goods from place to place, collection of limestone, sand, fuel, Collieries and forests of the district also offer employment to a good number of people. Since the taking up of road programme under the plan, a large number of people are getting employment in construction of roads, etc. It is heartening to note that for construction of roads, may for all kinds of works demanding unskilled labourers, the district locally supplies the whole labour force. People in the various local points of the district, particularly those living in higher hills are mainly engaged in trade. The Khasis are indefatigable traders and have been able to keep almost the whole of the small trade in the district in their own hands. A small proportion of the people are engaged in cottage industries such as stone cutting, brick making, bee keeping, blacksmithy, cane and bamboo works, etc.

The number of persons returned in the 1951 census under each of the eight main livelihood classes for the rural tract of the district was as follows.

TABLE 1

Number of Persons (Source 1951 Census)

Head	Male	Female	Total	P.C.
(1)	(2)	(3)	(4)	(5)
A. Agricultural classes—				
1. Cultivators of land wholly or mainly owned and their dependents.	99,683	92,107	1,92,710	39·89
2. Cultivators of land wholly or mainly unowned and their dependents.	16,216	16,109	32,325	10·53
3. Cultivating labourers and their dependents.	14,553	14,951	29,504	9·53
4. Non-cultivating owners of land, agricultural rent receivers and their dependents.	344	562	906	·30
Sub-total	1,31,016	1,23,729	2,54,745	80·25
B. Non-agricultural classes—				
5. Production other than cultivation.	11,791	10,320	22,111	7·26
6. Commerce	3,227	4,009	7,236	2·10
7. Transport	315	264	579	·29
8. Other services and miscellaneous sources.	17,642	12,914	30,556	9,86
Sub-total	32,940	27,505	60,514	19·75
Total	..	..	3,05,007	100·00

241 464 2.10 **Labour and Wages:** It has already been mentioned above that a large number of people subsist on labour—agricultural as well as non-agricultural. Owners of big orchards employ labourers for clearing of their orchards twice or thrice a year, plucking and transporting of produce to markets. Paddy cultivators with large farm engage labourers for ploughing and hoeing of fields, sowing, harvesting and threshing of paddy. It should be mentioned that due to the peculiar agricultural practices prevalent in the district, the input of labourer even for paddy cultivation is higher than that in any of the plains district of the State, which compels cultivators to hire 241 labourer even for small paddy fields. In the case of cash crops, wages 464 are usually paid in cash and for food crops it is paid in cash and 465 kind more usually in kind. Wage rates for males and females are different which generally vary from Rs.1.50 to 1.25 for males and Rs.1.25 to Re. 1.00 for females.

There are, however, numerous instances of engaging agricultural labourers at the rate of Re. 0.50 per day. During the scarcity months the well-to-do farmers advance loans to the poorer section of the people on condition that repayment will have to be made by rendering labour on wage basis at the rate of Re. 0.50 per day in the creditors farms whenever their services are demanded. Thus whenever their services are demanded the poor people have to work in creditor's farm even at the cost of ruining their own cultivation.

There are other instances where the labourers are paid less then usual wages. In some villages where there is dearth of work all the agricultural labourers gather together at some specified place early in the morning. The well-to-do farmers go there and through bargaining manage to engage the number of hands they want at very low rates Similar bidding down of wages of non-agricultural labourers is also. prevalent whenever demand for labour is very low.

Land utilisation and cropping

423 659 2.11 **Land tenure system.**—The district of United K-J. Hills is not cadastrally surveyed and so far as land tenure is concerned, there is no rigid uniform or regular system worth the name, with the exception of those lands under the control of the State Forest Department and the Local District Council. There are different kinds of land under different systems, though for obvious reasons no reliable statistics can be gathered in respect of them. As far as land tenure system is concerned, Jowai subdivision is conspicuously different from Shillong subdivision. However, land in the whole district can be broadly placed under the following categories:—

423 692 651 1. **Rilyngi or Private land.**—They are private land belonging to certain clans or families but not to an individual according to Khasi custom. Neither Syiem nor District Council has got any power over them except the judicial powers to settle any dispute that may arise over any plot of land. The only connection is with the State Forests Department in respect of private protected forests who collects royalty from the produces of these forests if they are used for purposes of

439 East Pakistan to which the people in the border areas were entitled
648 in the strength of various trade agreements of the Government of
458 India with the authorities in Pakistan, were also uneasy. The situation was still more aggravated due to the stringent measures adopted by authorities in Pakistan, on the plea of prevention of smuggling, in December, 1957 when the entire border trade virtually came to a standstill.

245 This chaos in border economy has resulted in widespread unem-
439 ployment among the border people. There being no market for the
458 produce, the owners ceased to take proper care of their orchards and plantations. As a result thousands of labourers who were employed in the orchards were thrown out of employment. Similar was the condition
464 of those who were employed in the transportation of various commodities such as merchandise of trade etc. A large section of the people engaged in collection of limestone were also rendered unemployed with the set back received by the trade in limestone with East Pakistan. Due to stoppage of trans-border trade, petty traders engaged in distributive trade, also suffers.

423 Many of the border people possessing paddy lands and orchards in
648 areas that are located in Pakistan had to abandon them. The following
458 table will show the amount of land lying in Pakistan belonging to the farmer in the selected villages of border area :—

TABLE A-2

Name of village	No. of families who possessed lands in Pakistan	Area in Pakistan (acres)	Average per family (acres)
1. Nongpi	21	157.00	6.71
2. Shilla	9	173.40	19.40
3. Khaligaon	10	100.00	7.00
4. Baleg	2	13.00	6.50
5. Mawdon	nil	--	--
6. Lyngkhat	1	17.00	17.00
7. Darwag	12	380.72	32.40
8. Syntai	5	73.00	14.60
9. Antai	2	40.00	3.40
10. Umdawag	nil	--	--

167 63 A few families who did not have any landed interest on the side of the border were reported to have migrated to Pakistan. Most of the families are even now paying tax to East Pakistan authorities even though they are not getting any returns because they do not want to lose their right on land.

19: Assam C-5 (1958) 1963 497 Khasi 497

From the above table it is seen that the proportion of persons in the Border area, Project area and General area are respectively 33 per cent, 33 per cent and 33 per cent of the corresponding total population. Thus each earner has to support himself and roughly one dependent. Thus the burden of dependency is not very heavy in the district. This is because of the fact that men, women and adolescents all join the labour force. Number of women engaged wholly on domestic work is few. Only in big families having a number of women, one or two of them are engaged in domestic work otherwise the Khasi women attend to the domestic works in addition to their work in the field.

From table C-5.1 in the appendix it will be seen that respectively 0.7 per cent, 3.8 per cent and 14.2 per cent of the persons in Border area, Project area and General area are below 15 years of age.

3.6—Attempt was made to study the employment position in the selected villages. For this purpose the following definition of employed and unemployed persons was adopted.

Persons working for pay or profit on one day during a period of 30 days preceding the date of enquiry would be classified as employed. Those who did not work on any day during the last 30 days, may be employed or unemployed. The person is unemployed if—

(i) He who was without a job for the whole reference period.

(ii) Who was seeking one, and

(iii) Who was in a position to accept job if offered one.

A person is also unemployed if he did not work because of his personal illness, believed that no work was available, or was expecting to return to a job from which he had been indefinitely laid off.

On the other hand a person is employed if he had a job, although temporarily absent from work during the reference period due to illness, vacation, industrial dispute or being laid off temporarily. Also a person would be considered employed if he was waiting to take up a new job which he had been offered or to start a new business.

TABLE C·6

Number of Persons Employed, Unemployed and outside Labour force in the selected villages

Employment status	Border area				Project area				General area			
	Male	Female	Total	P.C. to total persons	Male	Female	Total	P.C. to total persons	Male	Female	Total	P.C. to total persons
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1. Employed	1020	946	1915	54·04	788	788	1576	53·15	319	246	565	62·63
	(53·16)	(46·99)	(100·00)		(50·00)	(50·00)	(100·00)		(56·46)	(43·54)	(100·00)	
2. Unemployed	31	28	53	1.44	—	—	—	—	—	—	—	—
	(58·49)	(41·51)	(100·00)									
3. Within labour force	1051	967	2068	56·28	788	788	1576	53·15	319	246	565	62·63
	(53·24)	(46·76)	(100·00)		(50·00)	(50·00)	(100·00)		(56·46)	(43·54)	(100·00)	
4. Outside labour force	648	958	1606	43.72	629	760	1389	46.85	148	191	337	37.37
	(41·97)	(58·63)	(100·00)		(45·31)	(54·72)	(100·00)		(43·92)	(56·68)	(100·00)	
Total	1769	1925	3674	100·00	1417	1548	2965	100·00	465	437	902	100·00

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*162 464 The above table speaks of the employment position in the three village groups. It will be seen that more than half of the population fall within working force the percentage for the general area being 63. As is natural in rural areas, incidence of unemployment is negligible. The few cases of reported unemployment from border areas were mainly due to inability to accept work due to protracted illness or inability to take up some new work by those persons who were engaged by some employer and recently discharged. The percentage of employed persons is however not a true index of the employment situation of the rural areas—as the incidence of under-employment is very high. For agricultural population the slack season is rather very long owing to lack of diversification of the cropping pattern. In most of the areas only one or two seasonal crops are raised each year. Labour population are even more hard hit. Considering the high percentage of labour population, work available to them is rather very small. There are instances as has been mentioned already—where labourers gather together early in the morning for work on wage basis and have to work for a wage of .50 nP. a day. The picture is even more bleak for the Border area. Orchards and plantations are being less attended and a large section of cultivators and the labourers who were formerly working there have to look for alternative work for increasing their purchasing power against the limited opportunities opened to them. The test relief schemes introduced by Government have succeeded in giving seasonal employment to those people only in a very limited scale.

5·7 The relative preponderance of different industrial status groups among the employed persons can be judged from the following:—

TABLE C·7

Industrial status	Border area		Project area		General area	
	No. of Persons	P.C. to total employed persons	No. of persons	P.C. to total employed persons	No. of persons	P.C. to total employed persons
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1. Employer	16	0·79	1	0·06	3	0·53
2. Employee	459	22·78	210	13·32	54	9·56
3. Own account worker	1540	76·43	1365	86·62	508	89·91
Total employed	2015	100·00	1576	100·00	565	100·00

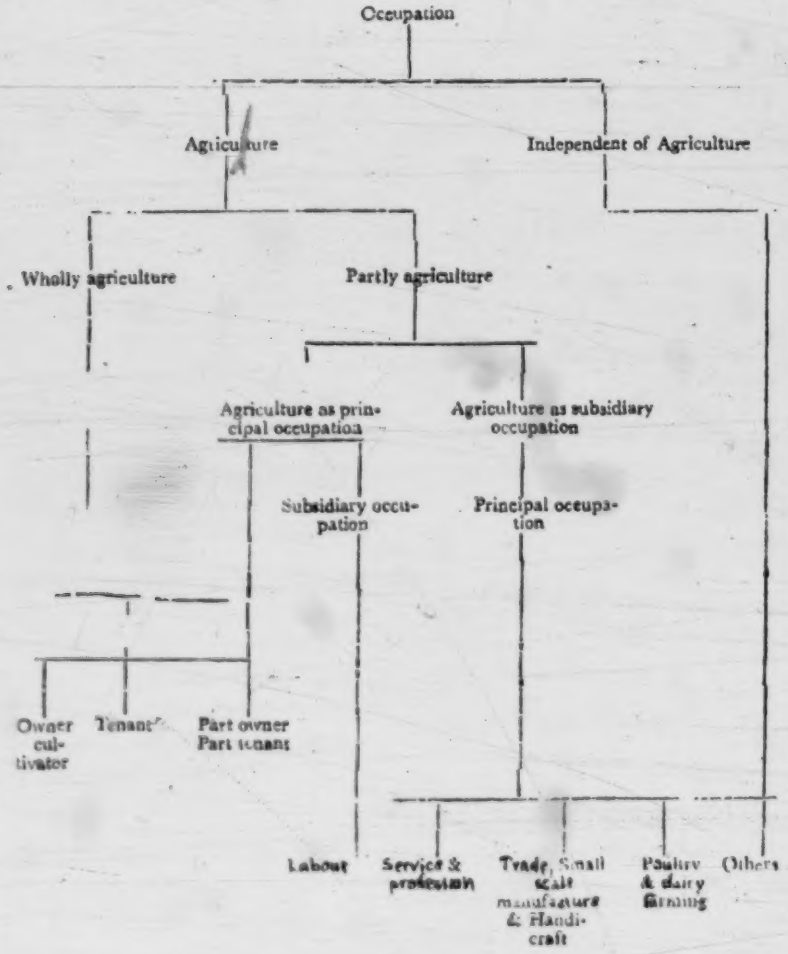
The own account workers form the largest group comprising over 76 per cent, 86 per cent and 89 per cent of the total employed persons in the Border area, Project area and General area respectively followed

by employees who comprise over 22 per cent, 13 per cent and 9 per cent respectively. It may be noted that the large number of families who engaged agricultural labourers on daily basis as and when necessary were not classed as 'employers'.

Occupation

5.8: In the following tables attempt has been made to depict the occupational distribution of the population.

As agriculture is the principal occupation of the majority of the villagers the following schemes of classification of occupation, has been adopted—



463 A perusal of the table above will show that proportion of families following non-agricultural labour as principal occupation is highest in 464 Border areas. Majority of these families were formerly engaged in [178] agriculture but due to adverse circumstances arising out of partition, one forced to take to other occupations. Test relief works and normal P. W. D. works gave employment to a large section of these people. Other avenues of employment are collection and carriage of limestone, 441 woodcutting, and carrying of merchandise, etc. Traders in stationery articles and groceries who formed the bulk of the traders in the border 433 area are largely the displaced persons and the Bengali people concentrated 563 in Bholaganj and Balat. Others are petty traders dealing in fruits, vegetables, fish, clothes and other foodstuff. Under small-scale manufacture, etc., come the liquor distillers, blacksmiths, carpenters, etc., Commission agents, fishermen, hunters, etc., are shown as others.

5.10 In the following table the families in the three village groups are classified according to their subsidiary occupation.

*162 • 464 433 As is expected, agriculture comes out to be the single major industry giving employment to about 3/4th of the employed persons. In Border area this accounts for 72 per cent of the total employed persons. Among the other industries giving employment to the rest of the employed persons come in order of importance, construction (8 per cent), trade and commerce (6 per cent), mining and quarrying (6 per cent) and manufacture such as manufacture of foodstuff, production of garments, other wood and stone products (4 per cent). In Project area, apart from agriculture which accounts for 78 per cent other industries in order of importance of employment come construction (11 per cent), service and profession, manufacture, trade and livestock (2per cent each), and rearing (4 per cent). In General area agriculture gives employment to 88 per cent of the population. Next to it come livestock rearing, manufacture and forestry which account for 6 per cent and 2 per cent respectively of the total employed persons.

19: Assam G-5 (1958) 1963 AR7 Khasi AR7

CHAPTER—X

Summary of main findings

125 10.1. Twenty-eight villages were selected for the purpose of the survey. Out of the 28 villages selected, 10 from Border area and 8 from Project area were selected purposively while the remaining 10 were selected at random from the entire district which is referred hereafter as general area.

166 Migration from big villages was rare but some migration was reported in respect of small villages.

164 243 871 489 482 Occurrence of Malaria, influenza and dysentery is a regular phenomenon in the area. Medical facilities were not found satisfactory and as much as 78 per cent of the villages have no dispensary within a radius of five miles. In regard to education, the facilities cannot also be said to be unsatisfactory for more than 60 per cent of the villages have a Lower Primary School. Transport facilities were not satisfactory and as much as 86 per cent of the villages still depend upon orimitive mode of transport, namely head load. Correlated with outmoded form of transport, is the prevalence of unduly high cost of transport.

*162 161 10.2. The number of the families covered by the survey was 1006 in the Border area, and 647 in the Project area and 184 in the General area. The average size of a village in the respective area is 100·6, 80·9 and 18·4 families. In the Border and Project areas females out number males being respectively 1076 and 1092 females per 1,000 males as against 940 females per 1,000 males in the general area 212 562 Literacy is as high as 34 per cent in the border area and 31 per cen in the Project area but as low as 17 per cent in the general area In all the areas literacy among females is very low.

*162 464 The working population (earners and earning dependents) is as high as 55 per cent in the Border area, 54 per cent in the Project area and 63 per cent in the general area. While there were no cases of unemployment in the Project and General areas, 53 persons were reported unemployed from border area.

241 *162 463 10.3. 51 per cent of the families in Border area are wholly agricultural, 35 per cent partly agricultural and 14 per cent independent o agriculture. The corresponding figures for the Project area are 61, 31 and 8 per cent respectively while for the General area they are 70 per cent, 29 per cent, 1 per cent respectively.

Predominantly agricultural families constitute 67, 76 and 90 per cent of the families in Border, Project and General areas respectively.

*162 423 10.4. 31 per cent of the families in Border area, 29 per cent in Project area and 10 per cent in General area were absolutely without any land while 25 per cent, 39 per cent and 24 per cent of the families in the respective areas possessed small holding ranging from 0·24 to 2·30 acres representing 11,24 and 26 per cent of the total holding area in the respective areas. 36 per cent of the families in Border and Project areas and 41 in General area possessed medium sized holding (3 to less than 10 acres)

TABLE C—7·11

Employed persons in the three village groups classified according to Industial status :

Industrial Status	Border area				Project area				General area			
	No. of persons			P. C. to total employed persons	No. of persons			P. C. to total employed persons				
	Male	Female	Total		Male	Female	Total		Male	Female	Total	P. C. to total employed persons
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1. Employed ..	15	1	16	0.79	1	..	1		3		3	0·53
2. Employee ..	264	195	459	22·78	112	98	210	13·32	38	16	54	9·56
3. Own account worker	791	749	1540	76·43	675	690	1365	86·62	278	230	508	89·91
Total employed persons	1070	945	2015	100·00	788	788	1576	100·00	319	246	565	100·00

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20: Hunter G-4 (no date) 1897 AR7 Khasi AR7

reared either for food or as articles of trade. A pair of ploughing oxen are worth about Rs. 32, or £3, 4s.; an ordinary cow, Rs. 12, or £1, 4s.; a score of kids six months old, Rs. 16, or £1, 12s.; and a score of full-grown pigs, from Rs. 100 to Rs. 160, or from £10 to £16. 231 435

THE AGRICULTURAL IMPLEMENTS in use in the District consist of a plough, called *ka-jing-lúr* in Khásí, and a hoe or *kodáli*, called *u-mo-khiaw*. When the cultivation is carried on by means of oxen, the plough is used, the hoe alone being used when the land is cultivated by manual labour. In the Khási Hills the use of the plough, except in a few rare cases, is entirely unknown; but in the Jáintiá Hills, oxen and ploughs are used to a greater extent. What is technically termed 'a plough' of land is equivalent to four English acres; a pair of oxen, together with the necessary implements, would represent a capital of about Rs. 40, or £4. 241 407 [435]

WAGES.—The Deputy-Commissioner reports that the price of labour in the District has more than doubled in the last ten years. The rates obtaining at present are from eightpence to one shilling a day for an ordinary labourer, and from one shilling to eighteenpence a day for a porter. An agricultural day-labourer earns sixpence, and a woman at the same work fourpence-halfpenny a day. Bricklayers, carpenters, and blacksmiths earn from a shilling to eighteenpence a day. The new Station of Shillong, the present seat of the Local Government, was established in May 1864, and since that date the demand for labour has markedly increased. The extension of the cultivation of potatoes has also had an appreciable effect on the price of labour. 178 464 465 [244]

PRICES OF FOOD GRAINS.—Of the different descriptions of rice in the markets of the District, the better sorts are imported from the neighbouring Districts of Sylhet and Kámrúp. The local produce is considered fit only for the use of the Khásiás. The price of the better descriptions depends entirely upon the distance from which the supplies come. In a distant market like that of Shillong, rice of the best quality generally sells at from 6 to 7 *sers* for the rupee, or from 16s. to 18s. 8d. per cwt.; and rice of inferior quality, which is only used by the poorer classes, at from 9 to 10 *sers* for the rupee, or from 11s. 2d. to 12s. 5d. per cwt. Little or no trade is carried on in unhusked grain. Paddy produced in the District generally sells at an average of from 15 to 16 *sers* per rupee, or from 7s. to 7s. 6d. per cwt. Indian corn, which is only grown to a small extent, is sold 435 439 243